

**A TREATISE**  
of the preparation to the holy  
Supper of our onely Saue-  
our and Redeemer, Iesus  
Christe.

Necessary for all them that vvil vworthely  
approche to the Lords holy Table.

*Also a dialogue containing the  
principall points, whiche they that wil  
receiue the Supper ought to knowe  
and vnderstand.*

By Yues Rouspeau minister of the  
vvord of God. Ttranslated out  
French into English  
by R. B.

**¶** Let a man examine him self, and so let  
him eat of this Bzead and drinke of  
this Cup.

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of the [illegible] to the [illegible]

21st of the [illegible]

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cellar [illegible] [illegible] [illegible]

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by [illegible] [illegible] [illegible]

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*To the right worshipful S. Iohn  
Zouch of Codner Knight R. B. wish-  
eth a blessed life, happy dayes  
with great increace of  
vvorship.*

**A**mongst the sundry woorks of  
many anciēt, learned & wise men  
(right vvorshipful) I fide no one  
thing more generally cōmended  
then the trauel that procureth profit & vi-  
litie to the common welth : for to this end  
al the estate of mans life tēdeth, that vvhillst  
vve cōtinue in this base territory heer, our  
vvhole indeuour should be imploied to the  
ben fit of our cuntrey in some respect. And  
for this cause the moſte renovvned Empe-  
rours and famouse Princes of the vvorld in  
times paſt had alvvayes diligent care to ad-  
uauce ſuch as by their pollicy conſerued  
their kingdomes in publique trāquilitie, or  
by their valiantnes vanquiſhed their ene-  
myes, or by iuſtice ſuppreſſed the vvicked  
either els by their vvritings & learned docu-  
ments inſtructed the Vulgaritie to vertuous  
liuing. Anaxarchus amōgſt the Phenicians  
alovved beſt of the maintainers of ciuil con-  
cord, Numa Pompilius exhorteth the Ro-  
mans to recompence thoſe largely that retur-  
ned victorious from any battail, Promotne

## *The Epistle.*

us willed the Egyptians to make great account of those that were true Iusticiaries. And Bias king of the Argiues, commaunded his people about all others, to honour & reuerence moste their vvriters and teachers of vvisedõe. Octauian and Mecenas gratified virgil the lerned poet, with such rich presẽts that Seruius who vvriteth of him, affirmeth that in short space hee was valued to be worth six M. Sesterns, vvwhich amounteth to two hundred M. crownes, such zeale vnto vertue reigned in the noble Peares of that age, that they accounted those gifts best bestowed which vvwere imploied vpon them that vvwere singuler in any facultie, to then- tẽt that others in hope of prefermẽt, might the rather be encouraged to immitate their steps. If that lack of liberalitie be found in the princes of this parfet time, in remunerating the vertues vvwhich abounded so plentifully in the nobilitie of those obscure dayes vvherin nature (vvwithout the knowledge of the eternall) bare the onely svvay, how much it is to be lamented I refer to the iudgement of those that by reading may discern the praises belonging iustly vnto the one, and by present sight may beholde the defaults of the other

If a greater desire to pleasure their Countrey

## *Dedicatory.*

tr ey vvas found in that people which vvere  
gouerned only by the instinct of nature, the  
there is in those vvhich novv may be direct  
ed by that pure & most blessed operatiō of  
the spirit of God: vvhath punishmēt is due to  
their rechelesse negligēce let those that read  
the sacred Scriptures discide, vvhether it is  
moste apparant to be seen, vvvith vvhath rigor  
God punished the vnprofitable seruāt, how  
he cōmaūded that euery tre vvhich brought  
not forth good frute, shuld be hevvē dovv  
and cast into the fire. These threatnings (if  
nothing els vould moue) should stir vp e-  
uery man to make some increce of those ta-  
lents vvhich God hath lent him, rather then  
through slouthfulnes to bury them in ob-  
scuritie vvithout reaping gaines to them-  
selues, or yeelding a iust account to God, be-  
nefit to their countrey, trevv allegiance to  
their prince, furtherance to their childrē, or  
pleasure to their freends to vvhome they be  
bound. To auoid these incōueniences & to  
eschevv the infamy that breedeth through  
idelnēce: I thought it good to imploy my dili-  
gence in translating this small Treatise de-  
siring rather to be accounted a profitable  
Bee: then to be suspected for a hurtfull  
Drone, for though the Volume be not  
large, nor my laboure great: yet possible,

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ouspou, x.

ALCOA



## *The Epistle.*

there is as great consolation to be found for the repentant sinner as in bigger Tomes.

And because I vvould signifie vnto your vvorship, the good vvil I beare you and the desire I haue to acquit some parte of those cur'esies vvhicke I haue receiued at your hands, I haue presumed to craue your patronage, to this the first frutes of my labour, hoping that you vvil vouchsafe the acceptāce thereof in suche parte as vvith good vvill I offer it. And though that it scape not free frō the cēsures of some vvhole delight is to carp at euery light occasion, yet if it may obtain your fauourable liking, my desire is satisfied, and so (vvith remembrāce of my dutie) I take my leue, wishing helth to your person, vvorship to your parentage, and prosperous successe in all your indeuours.

Your vvorships to commaund. R. B

**T**ues Rouspeau to the Christian Reader,  
helth from Iesus Chryste our Lord.

**A**mongst the causes of common calamities and scourges wherewith God punisheth the world, S. Paule maketh mention of the abuse and contempt of the Lords Supper: sayig, for this cause many are weke and sick among you, and many sleep. For if we would iudge our selues, we should not bee iudged



## *To the Reader.*

iudged. Therfore we ought not to meruail  
that the last yēer God did so seuerely punish  
this poore Realme of France, with plague, war  
and famin. For the contempt of the Gospel,  
and the abuse and prophanation of the Lords  
holy Supper, were the cause therof: so that  
niether they that folowed the Popes faction  
ought to complaine of God, nor they likewise  
that make profession of the Gospel, because  
there was a fault bothe in the one & the other.  
First touching the abuses of the Papists, we  
are able to set down sure iudgement by the  
word of God how that the Masse is wholly  
fraught with blasphemyes: how it aboliseth  
the holy Supper of our Lord Jesus Christe:  
how the remembrance of his death and passi-  
on is therin suppressed & brought to nought,  
how there is no communion, and that in steed  
that Jesus Christe commaunded all his in ge-  
nerall to take, eat, and drinke the bred & wine,  
one only taketh, eateth & drinketh for all y rest.  
We see there moreouer, how they cause a cre-  
ature to be worshiped therin, yea a morsell of  
bread in steede of the Creatour, how they seek  
Christe Jesus there in earth, wher as y word  
of God, the Apostles creed, & the olde Canons  
teach vs to haue our harts lift vp on high and  
to seek him by faith in Heauen. To be short  
there are to be seen many other detestable and

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## To the Reader.

infinīt abuses whiche I now passe ouer with  
silence. Now then seeing they haue obstinately  
planted & grounded the selues in that affecti-  
on, yea & for the maintenāce of so vile and wic-  
ked a thing haue put to death so many good  
mē, so many holy & true martirs of our Lord,  
Ies<sup>us</sup> Christe. Hath not God rightfully visited  
vs in this behalfe? Secondly we see also y<sup>e</sup> ther  
were great & notable abuses on their behalfe,  
that made profession of the true word of God.  
How many were there which knew no more  
then y<sup>e</sup> Papists to giue any reaso<sup>n</sup> of their faith  
and which presented them selues like beasts  
to y<sup>e</sup> Lords holy Supper? Some came thither  
as ignorant asses, other as swine leding a disso-  
lute & slanderous life. I wil not speak of an in-  
finīt number of hipocrits, false brethren, trai-  
ters & Apostates, which were vnknowē & had  
a countenance & shew of honestie. Therfore  
it was not without cause that y<sup>e</sup> wrath of god  
was kindled against his people, & that they  
were scourged with stripes, for wittigly abu-  
sing of the knowledge of his holy name. Now  
that this good God through his Sonne Iesus  
Christe, may cast his pitiful and merciful eye  
vpon this so poore and desolate Realme: it be-  
houeth bothe the one and the other to learne  
hence forwarde to serue and hono<sup>r</sup> God acco<sup>r</sup>-  
ding to his word, better then they haue don,  
espēcially



## To the Reader.

espetially that they take hēde that hērafter they pꝛophane not by any meanes y<sup>e</sup> holy supper of Iesus Chꝛiste our Lord. To this ende and purpose they may read this little tretise, wherin they shall finde y<sup>e</sup> the true preparing of our selues to y<sup>e</sup> Lords supper, consisteth not in decking of the body, fair garments, pomps, countenaunces, and outward profession of the name of God, but in clenenesse of hart, and vꝑ rightnes of consciēce, to th'end that God who is a spirit, may be also serued of his in Spirit and trueth.

## The Preface.

To come worthely to the holy Supper of our Lord Iesus Chꝛiste/we must examine our selues according too the admonition of the Apostle Saint Paule. Now the examination of our selues consisteth cheefely in foure poynts/ that is to say/ in faith/ repentance/ giuing of thanks to God/ and looue towards our neighbours.

## Of Faith. The first Article.



First of all we must haue faith that is to say, a certain & infallible assurance & firme perswasio that God is a merciful father / 1/ vnto vs in the name of his sonne Ies<sup>us</sup> Chꝛiste our Lord, whōe he deliuered to death for vs. This faith cometh not of vs, 2/ nether is it grounded vpon vs, nether vꝑō any other thing y<sup>e</sup> is in vs, but it

<sup>1</sup>  
Esa. 35. 5.  
6. 7.  
Joh. 3. 16.  
<sup>2</sup>  
Mat. 16.  
<sup>17</sup>  
Ro. 7. 18.  
1. cor. 2. 14.

## A preparation

<sup>3</sup>  
**Math.** <sup>11.</sup> <sup>25.</sup> <sup>26.</sup> <sup>27.</sup> <sup>3</sup> on God the Father, the Sonne, and the holy  
**Joh.** <sup>1.</sup> <sup>13.</sup> <sup>6.</sup> <sup>26</sup> Ghost, and upon the promises of the gospel  
 confirmed inwardly within vs, by the working  
 of the holy Ghost, whiche cryeth in our hartes  
 Abba. (4) that is to say father. Furthermore  
 this faith is nourished, confirmed and increa-  
 sed in vs by the holy Sacraments. For in the  
 Supper: God as a good father (after that hee  
 hath once brought vs into his Church by bap-  
 tisme) nourisheth vs spiritually with the pro-  
 per substance of his Sonne Iesus Christe, ap-  
 plying and making proper vnto euery one of  
 vs, the merit of his death & passion. To this  
 end and purpose is it that Iesus Christe him-  
 self giueth vs the bread and Wine: |5| that  
 he commaundeth vs, to eat and drinke it: that  
 he saith that the Bread is his body whiche is  
 giuen for vs, and that the Wine is his Blood  
 which is shed for the remission of our sinnes:  
 by whiche wordes he giueth him self wholly  
 vnto vs, he wil be our nourishment and spiri-  
 tuall life: hee will dwell in vs by his  
 holy Spirit, and wil that we abide in him  
 by faith, that through beleef we may not pe-  
 rish, |6| but haue eternall life, wherof he is the  
 onely heyze and giuer. |7| In like sorte the  
 breaking of the Bread of the Supper serueth  
 to the confirmation of our faith and sure war-  
 ranting of our saluation, in so much as it as-  
 sureth



vous prieu, Y.

vous prieu, Y.

8  
Abn. 2 4.  
Ro. 1. 17.  
Gal. 3 11.  
Heb. 10.  
38

9  
I. 102 II.  
28.

## A Preparation

<sup>10</sup>  
**Mat.** 11. **Messias** is come into y<sup>e</sup> world to saue sinners  
<sup>28. 9. 13.</sup> |10| amongst whome he ought to account and  
**Mat.** 2. 17. esteeme him self (by the example of S. Paule)  
**Luc.** 2. 11. the chiefeest. |11| Let him beleue that **Iesus**  
**Ioh.** 3. 17. **Christe** came down from Heauen into Earth  
**Act.** 4. 12. |12| to lift him vp from Earth to Heauē, that  
<sup>5. 35.</sup> he was made the Sonne of man: |13| to make  
<sup>11.</sup> him the Childe of God, that he was conceived  
**1. Tim.** 1. 15 by the holy Ghost |14| and that he was bozne  
<sup>12</sup> of the **Virgin mary** : |15| to purifie and clense  
<sup>13.</sup> **Mat.** 1. 7. his wicked conception & birth. Let him per-  
**Iohn.** 1. 14. swade him self that the Sonne of God hath  
**Ro.** 1. 3. ouercome the Devil: |16| to deliuer him from  
<sup>14</sup> the tyranny and slavish subiection of the dea-  
**Mat.** 1. 20 uil, that he hath fulfilled all the Law |17| (leau-  
**Luc.** 1. 31. uing God his father with all his hart, strenght  
<sup>15</sup> and might and his neighbour as him self) to  
**Esa.** 7. 14. get him iustice, that he appeared before **Pilat**  
**Mat.** 1. 25 |18| an earthly Judge, and receiued as euil doe-  
**Luc.** 1. 31. er sentence of condemnation for this life : to  
<sup>16</sup> exempt him from appering before the terri-  
**Mat.** 4. 1 ble iudgement seat of Gods iustice to receiue  
**Mar.** 1. 12. sentence of death & euer lasting damnation,  
**Luc.** 4. 1 for that he had offended one eternall and euer  
<sup>17</sup> lasting God. Let him assure him self that the  
**Mat.** 5. 17 same **Iesu Christe** went down to hel |19| for  
**Luc.** 16. 27 him, that is to say that he suffered the sorrows  
**Ro.** 10. 4. and terrours of the second death, and of the  
<sup>18</sup> sincere wrath of God to deliuer him, that he  
<sup>19</sup> dyed  
**Psa.** 22. 1  
**Mat.** 27. 46.  
**Mat.** 15. 4.



## *to the Lords Supper.*

died a death accursed of God |20| in that hee  
 was hanged on the Crosse: to purchase him  
 life & blessing before God, that he rose again,  
 for a gage |21| and assurance of his resurrecti-  
 on, that he ascended into Heauen, |22| for a  
 certain token that he also shall ascend thither,  
 that he sitteth on the right hand of God his  
 Father: to bee for him an everlasting Priest  
 teacher, king defender, reconciler, and advo-  
 cate, to be short, y he shall come at his last com-  
 ming, for his comfort & full redemption. We  
 must also every one of vs for his owne parte  
 make proper vnto our selues, yea and make  
 ours all the goodnes & all the riches that is in  
 Jesus Christe: because that in giuing him self  
 to vs he giueth vs also his benefits. So then in  
 that that Jesus Christe is God: it is to make  
 vs partakers of his diuinitie, in that that hee  
 is heyre and Lord of the world: it is to make  
 vs partakers of his Lordshippe and inheri-  
 taunce, & that we recouer in him the govern-  
 ment of all things, which we lost in Adam,  
 in that hee is well beloued of his Father:  
 it is that we may bee acceptable vnto him,  
 in that that hee is riche: it is to make vs  
 Partakers of his riches, in that that hee  
 hath all power against the Deuil, Sin, Hel,  
 Antichriste the worlde, and all our enemies:  
 it is to defend and shelde vs, in that that  
 he

<sup>20</sup>  
 Deu. 21. 23.  
 Gala. 3. 13.

<sup>21</sup>  
 Mat. 28. 6.  
 Mar. 16. 16.  
 Joh 20. 14.  
 Act. 2. 24.

<sup>22</sup>  
 Mar. 16. 19.  
 Luc. 24. 48  
 Act. 2. 9.

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## *A preparation*

he is iust and good, it is to iustifye vs, & make vs good, in that that he is happy and immortall, it is to make vs partakers of his blessednes and immortalitie.

When we shall thus particularly applye all the actions and benefits of Iesus our Lord and also all his essentiall qualities vnto our selues, putting a whole trust in him, and in his promises, and distrusting our selues, then may we boldly come to the Lords table, wher at we shall inioy Iesus Christe God and man by the benefit of faith, and shall feel mozeouer a great increace & augmentatiō of the same.

But we must note that it is impossible for vs to be vnite and made one with Christe, and to be made partakers of y<sup>e</sup> treasures and riches which are in him, vnlesse we first renounce Antichriste and his kingdome, and vnlesse we detest all Idolatry, superstition and traditions of men, directly contrary to y<sup>e</sup> pure seruice of God, bounded & limitted out in his word. For seeing y<sup>e</sup> God is our onely creator: and he giueth him self |23| wholly vnto vs in the persō of his sōne Ies<sup>us</sup> Christ y<sup>e</sup> true Isaac in whōe all the nations of y<sup>e</sup> earth are blessed |24| it is great reason y<sup>e</sup> likewise by faith we giue vp our selues & yeld vs wholly vnto god. And thēce is it y<sup>e</sup> God in his law doth rightfully require of his people, y<sup>e</sup> they haue no o<sup>ther</sup>

23.  
Gen. 17. 12.

24  
Gen. 12. 18.



## *to the Lords Supper.*

ther Gods but him. |25| And y<sup>e</sup> they loue him  
withall their hart, w<sup>th</sup> all their soule, with all <sup>25</sup> Ec. 20. 2.  
their strength & vnderstanding, that is to say,  
w<sup>th</sup> al their partes as wel inward as outward.  
And thence is it also y<sup>e</sup> God doth not onely re-  
buke & reprove all them y<sup>e</sup> halt on both sides. <sup>26</sup>  
|26| but comaundeth also y<sup>e</sup> they whiche sacri- <sup>1. Reg. 18.</sup>  
fice vnto straunge Gods, should be put to death. <sup>20.</sup>  
|27| And to this purpose S. Paule (minding to <sup>27</sup>  
warn the Corinthians to flee from Idolatrye) <sup>Deut. 13. 1.</sup>  
bleth an argument taken from y<sup>e</sup> knitting to <sup>& 17. 5.</sup>  
gither & vniõ that we haue with Ies<sup>us</sup> Chri<sup>st</sup>  
our lord in y<sup>e</sup> supper speaking after this sort.  
|28| The cup of blessing which we blesse, is it <sup>28</sup>  
not the cõmunio<sup>n</sup> of the blood of Chri<sup>st</sup>? And <sup>1. Cor. 10.</sup>  
the bzead which we bzeke is it not the com- <sup>16.</sup>  
munion of the body of Chri<sup>st</sup>? As if hee  
would say that seeing y<sup>e</sup> Corinthians ca<sup>n</sup>e not  
to y<sup>e</sup> supper to be partakers simply of earthly  
elements, but to be partakers really & in deed  
of the body & blood of our Lord Iesus Chri<sup>st</sup>, to  
be made one with him by faith, and be made  
flesh of his flesh & bones of his bones, y<sup>e</sup> there-  
foze it were to great wickednes and abhomi-  
nation to be present in y<sup>e</sup> assemblies of Infid- <sup>29</sup>  
els or to be partaker of their Idolatry, & ther- <sup>1. Cor. 10.</sup>  
foze y<sup>e</sup> Apostle addeth afterward |29| that the <sup>21.</sup>  
Corinthi<sup>ans</sup> ca<sup>n</sup>not drinke of y<sup>e</sup> cup of y<sup>e</sup> L. & the cup  
of Devils; & that they cannot be partakers of  
the

## *A preparation*

the Lords Table and of the table of Devils.

Wherby he signifieth that it is impossible to serue God and the deuil together, & that who so euer doth cōmunicate with Idolatry: doth manifestly renounce our Lord Iesus Chziste.

Therefore seeing that darknes is no more contrary to light, vice to vertue, death to life, paradice to Hel, then y Pope and his doctrine is contrary to our Lord Iesus Chziste and to his holy gospel: it behoueth all trew faithful people to withdralw them selues wholly from popery and cast of without delay y yoke of that Romish Antichzist, that they may giue them selues wholly to y seruice of this saueour & redeemer Iesus Chziste, but if so be that y communion that we haue with the sonne of God, and the promises of the heauenly Father can not intice and perswade vs to yeld our selues wholly to God, to put our trust in him only, to serue and worshop him only, according to his wil, but that we wil yet cleue vnto Antichzist and his seruants & ministers: yet at the lest, let the thzeatnings and iudgements of God hinder vs and fear vs so to do, as when it is said |30| go out of her my people y ye be not partakers in her sinnes, and that ye receiue not of her plagues. And again, |31| if any man worshop the beast and his Image and receiue his mark in his forehead, or in his hand the same shall

<sup>30</sup>  
Apo. 18. 4.

<sup>31</sup>  
Apo. 14. 9.  
10. 11.



## to the Lords Supper.

shall drinke of the wine of the wrath of God, yea of the pure wine, which is poured into the cup of his wrath, and he shall be tormented in fire & brimstone before the holy Angels, and before the Lamb. And that stink of their torment shall ascend euermore : and they shall haue no rest day nor night, whiche worship the beast and his Image, and who so euer receiueth the print of his name. And again. [32]

The fearful and vnbeleauing, the abhominable murderers, whoz emongers, Sorcerers, Idolatours, and all lyers shall haue their parte in the lake which burneth with fire & brimstone which is the secōd death. Let this therefore be wel printed in our harts, that we be not seduced and destroyed with the vain seruers of this world, which think it a thing not impossible to serue God and the deuil, Iesus Christe and Antichriste, to solow the commandements of God, and of men, and to satisfie the affections of the spirit and of the flesh all at once.

### ¶ Of Repentance. Article. 2.

**T**he preparation wherof we spake before touching Faith which applied vnto euery one of vs particularly, Iesus Christe with all his riches and blessings can haue no place in vs, vnlesse it bring forth also in vs a true repentance: that is to say, a true misliking of e-

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## *A preparation*

<sup>1</sup>  
Psa. 51. 1.

<sup>2</sup>  
Mat. 26. 75.

Mat. 14. 72.

Luc. 22. 61.

<sup>3</sup>

Act. 9. 5.

1. Tim. 1

33

<sup>4</sup>  
Mat. 26. 26.

Mat. 14. 21.

10 Luc. 22. 19.

Act. 2. 42.

8. 20. 7.

1. Cor. 11.

14.

uil, and a burning loue & affection of goodnesse, as we see the example in Dauid, |1| Peeter |2| Paule, |3| and other holy men. We must haue a sorow and unfained grief, for that we haue offended God, for that we haue before times wickedly abused our creatiō, redemption, and Baptisme, for that we haue prouoked God with all our mēbers, for that we haue abused our vnderstāding, hart, tung, feet and hands : for that we haue giuen and set forth our soules and bodes (which are the temples wher in God would dwel) to Infidelitie, Idolatrye, superstition, filthines, blasphemy, whoꝝdōe, extortion, vsury, robbery, gluttony, drunkennesse, ambition, excesse, ryot & other woꝝldly vanities which is as much as if we wold haue lodged God the father, the sonne and the holy ghost: in a moste stinking and filthy priuy. We must therfore be sorꝝ for our wicked life passed, vsing a true and seuerẽ examining of our selues, which may bzing forth in vs a displeasantsse and horrour of our soꝝe passed renting and breaking by all maner of mēnes of the law of God, to folow the wil of the Deuil, of the woꝝld and of the flesh. Now the breaking |4| of the bread of the Supper (which is omitted in the paolure of the Papisst) should cause vs to acknowledge and detest our wickednesse, that is to say, whatsoeuer is found in vs



## *to the Lords Supper.*

vs contrary & repugnaunt to the pure and holy law of God. For in that that the bread is broke for vs, or rather in y<sup>e</sup> that we breke the bread of the Supper our of Lord Ies<sup>us</sup> Ch<sup>riste</sup>: it signifieth vnto vs that indeed it is we, that it is our sinnes and iniquities, which haue crucified & put to death the Lord of life, who is the very same Iesus Ch<sup>riste</sup> our Lord. So that we must not doe as in times passed y<sup>e</sup> Infidels did, which made great lamentations and inuectiues against the Iewes, Pontius Pilate, Herod, Iudas, and them that had executed and put Ch<sup>rist</sup> to death, and in the meane season flattered the selues: vaunting of their owne merits and deserts, and did not narrowly consider that Iudas, Pontious Pilate, and Herod, were but executers and ministers of their impieties and sinnes. Let vs therefore consider in the breaking of the bread, that our sinnes, yea the sinnes of euery one of vs severally, crucified the sonne of God, & brake him with the sorowes of the first and second death, as namely the words of the Supper doe shew that the body of Iesus Ch<sup>rist</sup> was broken for vs, & his blood was shed for the remission of our sinnes. And our heavenly father witnesseth the same, speaking of y<sup>e</sup> death of his sonne  
[5] for the sinnes of my people, haue I smitten him, The if it be so that our sinnes beeing way

<sup>9</sup>  
Ep. 53. 3

## *A preparation*

ed in the balaunce of the Justice of God, were found to be so weightie and of so great importance that his wrath could neuer haue been appeased towards vs, but by the death of his onely Sonne, which maketh full satisfaction, I say, by the cruel and ignominious death of the crosse. How should not we hence so warde detest & abhorre our sin, as that which is the cruel & bloody murtherer of the onely sonne of God? Beholde the <sup>6</sup> Sun & the Moon, behold the element, behold the vale of the Temple, behold the stones & Rocks which were moued at the death of Iesus Christe, which shewed forth tokens of sorrow, and we which bere within our selues the cause of his death, shall not we haue in horrour and detestation this cursed enemy sin, that is lodged within vs?

Shall we suffer him to rule & dwell in vs, as before, that it may bring home death vnto vs? Not so: but we must detest it as that that before time seperated vs from God our cheefest happinesse, as that that caused vs to lose the Image and similitude of God, according to which we were created at the beginning by God. It is that that hath wholly destroyed vs, that hath depriued vs of holinesse and righteousness, that hath banished vs out of paradise, that hath made vs slaues to the tyranny of the Deuil, y<sup>e</sup> hath made vs subiect to so many miseries

<sup>6</sup>  
Mat. 27.  
4. 51.

*to the Lords Supper.*

ryes, and diseases, and to be short, bothe to the first and second death, it is that which after it had set a bar & deuision between God and vs, caused vs to see our owne filthines, purchased vnto vs shameful & vilanous infamy, made vs to tremble at the voice of our God which was before moste pleasant & louing vnto vs. It is that wherby the wꝛath of God is heaped vpon men, that maketh the Earth to become barrain and to bring forth thoznes and thistles, that causeth women to bring forth in sorrow, and that men eat their bread in y<sup>e</sup> sweat and labour of their bodyes. Seeing then that sin bringeth forth and procureth vnto vs dayly so many miseries: it foloweth y<sup>e</sup> we ought to withdraue our selues from it, if we wil not be wilful enemies of our owne happines & saluation. Now the I cite heer all disordered and slanderous persons, which notwithstanding are so impudent to present them selues to the Lords holy table. I aske them what it is that they promised to God and his church in baptism? They wil answer me that they promised God to renounce the Deuil and all his works. But one of the chāf and principall works of the deuil is sin. Why do they not then abstain from it? Why are they traitours & disobedient to God and his Church? Why haue they conspired with the deuil, the

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## *A preparation*

world and the flesh, against their owne saluation? How dare they present them selues before God, to aske him pardon and remission of their sinnes: seeing that more and more, they hepe sin vpon sin, and crucifie & kil again (as much as in them lyeth) the sonne of God, or at the least make a scozne & scoffe of the purging of his blood which was applyed vnto them in Baptisme? But the case that a wicked man, poore and destitute of all help, were fallen into a mire where out he could by no meanes raise vp him self, and that some yung Prince passing that way, took y<sup>e</sup> paines to draw him out of this ditch to make him cleane, to clad him with gorgeous and pretious apparel, if this wicked man, & poore miserable caitif fall again into this mire & beray bothe him self and his apparel, being moreover in great danger of his life, would not one think that this man were maruelously unkinde and a contemner of that princely bounty and goodnesse, and on the other side, a wilful & sworn enemy of his owne helth, worthy to be lost & cast away without any help or assistance? Euen so soundeth our cause with Iesus Christe. We fel all into the pудle of sin in the person of Adam |7| we are all wicked doers and worthy of an hundred thousand gibbet? before God, we can by no meanes get out of our selues and out of the ditch

7  
Gen. 3. 6.  
Psal. 39.  
6. 150

## *to the Lords Supper.*

ditch of destruction wherinto we are all fallen  
of our owne fault. Beholde y<sup>e</sup> Sonne of God,  
the king of kings, y<sup>e</sup> Lord of Lords, which com  
meth to draw vs out of this puddle, which com  
meth to wash vs w<sup>th</sup> his pretious blood, whiche  
bouchsafeth to clad vs w<sup>th</sup> the proper Cloke of  
his righteousness & innocency. If we cōe again  
to swallow our selues in y<sup>e</sup> puddle of sin, if we  
plese our selues in it, if we defile & be durt the  
robe of innocēcy which he hath giue vs in bap  
tisme, are we not manifest contemners of the  
inestimable loue & gift of Iesus Chriſte, & are  
moreouer worthy to rot a thousand times in  
our filthynes, or rather to gnash our teeth euer  
lastingly with y<sup>e</sup> deuill in hel? It is euident.

Seeing then that it is so y<sup>e</sup> the end of our re  
demption, baptism, & iustification requireth  
of vs to abstain from sin, ( so far forth as po  
ssibly we may, and our fleshy infirmitie wil  
suffer) we must take all paines & diligence by  
the vertue of the spirit of God to cast out from  
vs all foulenes and filthynes, Idolatry, blas  
phemy, rebellion, hatred, murder, whozdone,  
theft and vsury and all other things contrary  
to the holy law, if we wil not be more thē in  
grate towards Iesus Chriſte and open ene  
mies of his Church and our owne saluation.  
Went because it is not sufficient for the indu  
ing of a true & helthful repentance to acknow  
ledge

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ledge

## *A preparation.*

ledge our misery, to abhorre it, to confesse it & to abstain frō it, but we must also knowe, desire and doe y<sup>e</sup> good whiche God cōmandeth in his word: we must cōsider y<sup>e</sup> argumēt which ought earnestly to stir vs vp to the sanctifying of the name of God. First in that we are ioyned and made one with Chziste Jesus in the Supper in that we are made flesh of his flesh, and bones of his bones, in that we liue by his holy spirit. Dought not this vpon good cause to exhort vs to cōforme our selues to the Image and likenes of the holinesse of our Lord Jesus Chziste? Can he dwell in vs, nourish vs with his owne substance, quicken vs with his holy spirit, iorne vs vnto him self by the bond of faith, yet so that he his holy spirit & faith bring not forth in vs good and holy works? Moreover, for so much as he dooth not giue him selfe vnto vs halfe meale & destitute of his qualities, and richis, and accompanied with all spirituall gifts & blessings, adozned with righteousness & perfection, accompanied with innocency and sanctification, how can we receiue Jesus Chziste enriched with all his graces that the righteousness of our hed may not shine in vs which are his members, yea, shine in all our partes as wel inwarde as outward? Must it needs be that the two parts of our soule that is to say, our minde and hart, which ought to apprehend



## *to the Lords Supper.*

prehend & take holde of the promises of God,  
which ought to receiue by faith the body and  
blood of our Lord Jesus Christe, that is to say,  
whole Jesus Christe true God, equall in eue-  
ry respect to God his father, & true man made  
of humain body and soule : that this minde  
and hart I say must be applied to the medita-  
tion & loue of worldly and wicked things, bee-  
ing destitute of the knowledge & loue of God,  
and of the loue of our neighbour? Doth it be-  
houe our body which is the temple of God, to  
be prophaned? That our eares whiche were  
created of God to hear his voice should be stop-  
ped against it, and be open to vanities, wan-  
ton talk and vnchaste worldly songes? Doth  
it behoue our tung which is bound by y<sup>e</sup> right  
of creation, to sing the praises of God, & by the  
right of redemption to shew forth the Lords  
death til he come | 8 | that this tung which is so  
proper an instrument of the glory of God, shold  
be mute to goodnes, and incessantly occupied  
in backbiting, slandering, blaspheming, or at  
the least in speaking idle words, wherof one  
day we shall yeld an accout before the throne  
of the maiestie of God? | 9 | Doth it behoue  
our mouth which ought to receiue the blessed  
signe of the body & blood of our Lord Jesus to  
to suppress the benefit of our redemption & to  
haue Adders poison in it? Doth it behoue our  
hands

8  
1. Cor. 11.

9  
Mat. 12. 36.

## A preparation

hand which ought to take at the Supper the assured gage of the loue of God, the infallible pledges of his legue with vs, the earnest peny of our saluation, to be void of godnesse, and beside that, be giuen to extortion, theft, murder, oppression and violence? Doeth it behoue our feet which ought to run & make haste to godnes, to be reddy and light to run to mischief? No surely but as he which calleth vs is holy, | 10 | so likewise must we also be wholly holy, as he hath brought vs by holy baptisme into his holy house which is his Church, the communion of Saints : even so likewise must we leade therin a good & holy conuersation, as he hath washed vs from our sinnes, by the pretious blood of his sonne Iesus Christe : so must we dye to them, and liue in righteousness, as he hath called vs to the incorruptible hope of the blessed resurrection and eternall life : so must we lift vp our harts on hye, and not be buried like Moules in this frail and transitory Earth. To be short, seeing that the grace of God is set before vs euery day, and his holy word soundeth in our eares | 11 | to this only end that it may be saluation vnto vs, and that (renouicing all vngodlines and worldly desires) we should liue soberly, iustly, & godly in this present world, looking for the blessed hope and appeering of the glozy of the mightie God,  
and

10

Luc. 11. 44

¶ 19. 25.

¶ 20. 7.

Luc. 1. 75

1. Pet. 1. 38

11.

Tit. 2 11

22. 13. 14.

## to the Lords Supper.

and of our Saueour Iesus Chziste: we must pray vnto this good God, that he would giue vs grace so to behaue our selues towards him in liuing godly, so toward<sup>r</sup> our neighbours, in liuing iustly, so towards our selues, in liuing soberly: that we may be found at the day irrepreensible, by the meanes of that his wel be loue Sonne our Lord Iesus Chziste.

### Of thanks giuing. Article. 3.

**T**hirdly we must giue thanks to this good God for the benefit of our redemption, and for this cause it is that the auncients called the holly Supper, Eucharistie, that is to say, gratefulnes, good grace, giuing of thanks.

For if so be that our ordinary food, and dayly bread whiche God giueth vs for the nourishment of our bodyes, ought to be sanctified by the word, | 1 | and receiued with thank<sup>r</sup> giuing: ought we not much moze to thank God for the heauenly bread, and for the nourishment of our soules which is offered vnto vs and really giuen vs in the holy supper of Iesus Chziste?

And we see also how Iesus Chziste him self sheweth vs an example heerof. For when he took the bread of the Supper, S. Mathevv | 2 | and S. Mark say, that Iesus Chziste blessed. And S. Luke expoundeth this word to blesse  
when

<sup>1</sup>  
1. Tim. 4.  
8.5.

<sup>2</sup>  
Mat. 26. 26.  
Mat. 14. 22.

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## *A Preparation*

<sup>3</sup>  
**Luc. 22. 19.** When he saith that he gaue |3| thanks. Now then, seeing that we see y<sup>e</sup> Iesus Christe when he tooke the bread of y<sup>e</sup> Supper gaue thank<sup>s</sup> to God his Father, as he did also when he took the cup |4| and that for the redemption of man kinde: it is our duty to doe the like. And y<sup>e</sup> we may be y<sup>e</sup> better moued to giue thāks to God: we haue to consider the greatnes of y<sup>e</sup> benefit of our redemption & the excellency of the gift which God giueth vs at this holy table, which cannot be down: vnlesse we consider our miserable cōdition, which was befoze figured by the tēporall captiuite of Egypt. We see there how Pharaoh |5| was strong & mightie, how he knew not the eternall, how he went about to kil all the seed of the Israelites, by the suppression & death of their men children, we see also how excessiuely he caused y<sup>e</sup> Israelites to worke without any hope of wages, how he wold not suffer them by any meanes to sacrifice to the Lord, nor to go forth of the land of Egypt.

<sup>4</sup>  
**Ex. 1. & 2.**  
**Ex. 3.** Which thing continued not for one yer or two: but for the space of foure hundred & thirtie |6| yeres. Heer may we liuely beholde a draught of our misery. We were all lost and destroyed in Adam. We were holden captiues in the helly Egypt vnder the tyranny of a spirituall Pharaoh, which is the Deuil. This tirant was strong and mightie: he suffered

*to the Lords Supper.*

fred vs not to serue our God. He made vs to labour incessantly in slauish and vnfrutefull woꝝks of sin to the establisment of his owne kingdome. He slew not onely our men Children: but he led vs all indifferently, to vtter ruin and destruction. And this tyranny had not onely cōtinued foꝛ a certain time: but had been eternall and foꝛ euer parmanent, if the mercy and power of our God had not plucked vs out of it by the ministry of the true Moses, which is our Lord Jesus Christe, who is the true Lamb whiche the heauenly Father hath deliuered to death, to deliuer vs from it and purchase vs eternal life. As it is said, that God so loued the woꝛld: that he hath giue his only begotten sonne / 7 / that who soeuer belieueth in him should not perish, but haue euerlasting life. Now then, seeing this good God hath done in vs so great a pleasure, as to free vs from the tyranny of the Deuil, of sinne, of death, of hel: seeing y his loue was so great that he deliuered his onely Sonne to the cruel and ignominious death of the crosse, foꝛ vs which were the seruants and bond slaues of Sathan: his welbeloued foꝛ vs whiche were his enemies: the iust, and the Lamb without spot, foꝛ vs which were sinners and corrupt: the onely heir of Paradise, foꝛ vs which were woꝛthely heires of hel: ought we not to be rauished

<sup>7</sup>  
John. 3. 16.

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## A preparation

8  
Luc. 22. 19.  
1. Cor. 11.  
24.

9  
1. Cor. 11.  
26.

uished with admiration of this great and vn-  
speakable loue of God towards vs, and our  
tungs to be for euer displayed to publish with  
loud voice the praise of y<sup>e</sup> benefit of our redēp-  
tion: It is very resonable, and therfore we see  
that Iesus Christe admonisheth vs of our du-  
ty in this behalf, speaking of the selebration of  
the holy Supper. |8| Do this in remembrance  
of me. And S. Paule expresseth what remem-  
brance this is whē he aduertiseh vs, |9| that as  
often as we shall eat this bread, & drinke this  
cup: we shew the Lords death til he come.

Seeing then y<sup>e</sup> God requireth of vs a true ac-  
knowledging of his benefits whiche we re-  
ceiue at his hands & bountifulnes, by y<sup>e</sup> means  
of our Lord Iesus Christ: let vs take heed that  
we be not spotted with y<sup>e</sup> fault of ingratitude,  
especially if we will not incur the wrathfull  
displeasure of God and acknowledge him for  
Judge, whome we would not acknowledge  
for a gentle and merciful father, as S. Paule  
also to this purpose thretneeth the ingrate and  
forgetful, when he saith, whosoever shall eat  
this bread and drinke the cup of the Lord vn-  
worthely: eateth and drinketh his owne dam-  
nation. And rightfully is the vengeance of  
God displayed against them which wicked-  
ly suppresseth y<sup>e</sup> glory of God, in that that concer-  
neth their owne saluation. For if so be that a  
murderer



## *to the Lords Supper.*

murderer redy to be hanged for his wicked  
deeds casting away & reiecting his Princes  
gracious pardon (& not vouchsauiug to thank  
him for it) deserueth woꝛthely the gallous, or  
if a Childe deserue y<sup>e</sup> rod, for not giuing once  
I thank you to his father, when he hath recei  
ued at his hands great and singuler benefits,  
much moze we whiche for our sinful and wic  
ked deeds deserue to be hanged in hel, if we  
contemne y<sup>e</sup> grace of God our souerain pꝛince,  
and make no count of this euerlasting bene  
fits, which our heuenly father presenteth vs  
withall in Iesus Chꝛiste, who is offered to  
vs in the Supper, by god right & reason we  
are woꝛthy to perish for our vnkindenes and  
vnthankfulnes. But heer must we diligently  
mark the points that folowe.

First this acknowledging must be made to  
one only God by his only sonne Iesus Chꝛist.  
For euen as God by his onely sonne hath cre  
ated vs, & redæmed vs frõ euerlasting death:  
so wil he that to him alone, & by him alone, in  
whome he is wel pleased: we render thanks  
for all his benefits. As we see how S. Paule set  
teth this soꝛth vnto vs in many places, and  
precisely in y<sup>e</sup> Epistle to the Ephesians where  
he saith. Blessed be God euen y<sup>e</sup> father of our  
Lord Iesus Chꝛiste, whiche hath blessed vs  
with all his spirituall blessing in Heaueuly  
things

## *A preparation*

things in Christe as he hath chosen vs in him befoze the foundation of the world, but they which call vpon Saints and put their trust in them, or in their merits, they also whiche make them patrons and aduocates to Godwarde, and like wise they whiche trust in their owne strength, in their owne free will or good woꝝks: rob God of his gloꝝy, and can not giue him true thanks for the benefit of redemption. For we cannot giue to any creature the least iot that may be in the matter of our saluation: but wee commit sacriledge against God the creatoꝝ. And therfoze renouncing our selues and euery liuing creature: let

10  
1. Ti. 1. 17.

vs say with the Apostle |10| vnto the King euerlasting, immoꝝtall, inuisible, vnto God only wise, be honoꝝ and gloꝝy for euer and euer Amen.

Secondly thanks must be giuen not with the mouth only: but with the hart also. For seeing that God is a spirit: he requireth a seruice of vs, that is agreeable to his nature, that is to say, he wil be serued of vs in spirit and trueth. And therfoze when that praising of God for the benefit of redemption, cometh in question: we must haue our harts lift vpon hye, and there must be a consent and mutuall agreement between our inwarde affections and our tungs, as we see how Dauid exhorteth

## *to the Lords Supper.*

teth him self to the same, when he saith. |11| <sup>11</sup> Psal. 103. 1  
My soule praise thou the Lord & all y<sup>e</sup> is within  
me praise his holy nāe. My soule (I say) praise  
thou y<sup>e</sup> Lord, & forget not all his benefits. And  
the blessed Virgin singeth the self same in her <sup>12</sup> Luc. 1. 46  
song, saying |12| My soule magnifieth the Lord,  
and my spirit reioyceth in God my Saueour,  
now, all hypocrits, and wicked persons, also  
they that sing & praise in an vnknown tung,  
are heer reproued. For where there is no vn-  
derstanding: ther is no affection nor wil, and  
consequently no faith, without which: what  
soeuer we do be it neuer so faire and glorious  
before men, it is but sinne and abomination  
before God. Let vs take heed therfore y<sup>e</sup> in this  
be half we wander not and go astray, lest we  
be condemned with y<sup>e</sup> Ievvish people whiche  
honored and serued God in vain, in so muche  
as they came neer vnto him onely with their  
mouthes, |13| and honoured him with their  
lips, but not with their harts. <sup>13</sup> Esa. 29. 13.  
Mat. 15. 8.

Thirdly it must be don at all times and  
seasons, that is to say, aswel in affliction: as  
in prosperitie, and to this purpose Dauid  
protesteth. |14| What hee will alwaye giue  
thanks vnto his Lord, and that his praise shal  
be in his mouth continually. And Saint Paule  
admonisheth the Thessalonians to |15| giue  
thanks in all things: adding, for this is the  
wil of God in Christe Iesus, But this is clene  
C. <sup>14</sup> Psal. 34. 1  
<sup>15</sup> 1. Thess. 5  
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## *A preparation*

contrary to time seruers, and to all them whiche in time of prosperitie fauone vpon the gospel and are well content for that time to praise God whome afterwarde in time of affliction they desyre and set naught by.

The cause of this mischæf is, for that they haue not yelded them selues to the Church of God for a good end and purpose, as to extoll the glozy of God, to seek their owne saluation, and the saluation of their brethren, but rather to greaten them selues in their goods and honours, and to satisfye their owne affections. And therfore it cometh to passe that as soon as the deuil listeth vp his hornes against the Church of God, and persecutions be at hand: they melt away by and by in affliction, as doth Wax before the fire, they are offended, and parched with the Sunne of the Crosse, they are sorry for the good they haue don, they repent the selues that they were so hasty to confesse the name of our Lord Jesus Christe in the assembly of the faithfull, they wish they had neuer known God nor his word, nor his Church, nor his ministers, because they make greter account (as Esau did) of one messe of pottage |16| then of the birthright and blessing of the heauenly father, But let such maner of persons knowe y it shall no more profit them, that they made a fair beginning

## *to the Lords Supper.*

ning & ioly holding vp of their buckler: then it did Cain, Esau, Saule, Iudas. For seeing that sentence is generall, that whosoener continueth vnto the end he shalbe saued: it foloweth by the contrary y all they whiche do not continue constantly in the confession of the sonne of God, & are hindzed by their goods and honours, loue of the world, ease of their flesh, to set forth & declare with a continual train, the benefit of our redemption: it foloweth (I say) that such persons shall go to ruin and euerlasting destruction. Last of all, this acknowledging must not onely bee priuat: but publique, in the face and presencc of the whole church, and therfore as David saith |17| what shall I render vnto the Lord for all his benefits toward me? I wil take <sup>17</sup> psal. 116. 13 the cup of saluation and call vpon the name <sup>13. 14.</sup> of the Lord. I wil pay my bowes vnto the Lord, euen now in the presence of all his people. And again, |18| I haue declared thy righteousness in the great congregation, lo <sup>18</sup> psal. 40. 9. I haue not refrained my lips, O Lord thou knowest, I haue not hid thy righteousness within mine hart, but I haue declared thy trueth and thy saluation, I haue not concealed thy mercy & thy trueth from the great congregation. So then this ought to be wel printed in the hart of the weke, and those

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## *A preparation*

that are ashamed to confesse & praise openly our Lord Jesus Christe. For seeing that God doth auouch vs openly for his people & he giueth him self freely vnto vs, & to our children, in the person of his wel beloued sonne our Lord Ies<sup>s</sup> Christe: we can do no lesse the auouch him publicuely for our god and saueour, in the person of that same his welbeloued sonne Christe Iesus our Lord.

### **¶ Of Lpoue. Article. 4.**

**F**aith, Repentance, and acknowledging of Gods benefits, cannot haue place in vs, and in vain are we called Christians, or that we brag of our selues for the practise of the commaundements of the first table, which concerne the seruice of God before mentioned: vnlesse we shew the effects by the keeping of the commaundements of the second Table, which concerne y<sup>e</sup> loue of our neighbour, without whiche also we cannot worthely present our selues to the holy Table of Iesus Christe our Lord. And therfore is it that Iesus Christe him self in the sermon of the Supper which hee made to his Apostles the same night that he was betrayed and deliuered to death for vs, did diligently beat this point into their heads, saying. |1| By this shall all men knowe that

ye



## to the Lords Supper.

ye are my Disciples, if ye haue loue one to  
an other. And again, |2| This is my com<sup>2</sup>maundement that ye loue one an other, as <sup>Joh. 13. 12.</sup>  
I haue loued you. Greater loue then this <sup>13. 14.</sup>  
hath no mā, when any man bestoweth his  
life for his friends. We are my friends:  
if ye do what so euer I commaund you. To  
this same end tendeth also that, that the  
same night Iesus Christe washed the feet  
of his Apostles, |3| after which washing: he  
said vnto them, knowe ye what I haue done <sup>Joh. 13. 12.</sup>  
to you: ye call me Maister and Lord, and <sup>13. 14. 15.</sup>  
ye say wel, for so I am, If I then your Lord  
and Maister haue washed your feet: ye al-  
so ought to wash one an others feet. For I  
haue giuen you an example that yee should  
do euen as I haue done to you.

We must therfore ( according to y<sup>e</sup> com-  
maundement and example of the sonne of  
God) be furnished with true and hot loue,  
that we may worthely present our selues  
to the Lords table. If we wil haue a true dis-  
cription of this loue: we must take it of S,  
Paule, which pointeth it out in lively cou-  
lours, writing to y<sup>e</sup> Corinthians in this sort.  
|4| Loue (saith he) suffereth long, it is boun-  
tiful, loue enuieth not, loue doth not boast <sup>4</sup>  
it self, it is not puffed vp, it disdayneth <sup>1. Cor. 13. 4.</sup>  
not, it seeketh not her owne things, it is not  
C. iij. prouoked

## *A preparation*

prouoked to anger, it thinketh not euill, it reioyceth not in iniquitie, but reioyceth in the trueth. It suffereth all things, it beleeueth all things, it hopeth all things, it indureth all things. See what manner of loue ours ought to be, euery one of vs must indue our that all the partes of this description may rightly agree vnto vs. We are many waies and in sundry sorts exhorted to this loue and brotherly concord in the holy Supper of our Lord Iesus Christe. First in that that we must wait one for another,<sup>5</sup> and that it is not lawfull for euery one of vs to celebrate the Supper perticularly and a parte: but when the whole congregation is assembled together, all the faithful together must take, eate and drinke, the Bread and wine of the Supper, according to the commaundement of Iesus Christe.<sup>6</sup> Take ye eate ye, and drinke ye all of this. It is a true figure and testimonie of the vnitie y<sup>e</sup> ought to be among vs. Moreover in that that wee beeing all gathered together in one house of God, which is his Church, we doe there all call vpon one self same Father which is in Heauen, we haue all one self same hed, aduocate and intercessour, whiche is Iesus Christe:<sup>7</sup> We are all quickened with his holy Spirit which dwelleth in vs, in that that

<sup>5</sup>  
1. Cor. 11. 35

<sup>6</sup>  
Mat. 26. 26.

Mat. 14. 21.

Luc. 22. 19.

1. Cor. 11. 14

<sup>7</sup>  
Math. 12.

Joh. 11. 17.

1. Tim. 2

1. John. 2.

## *to the Lords Supper.*

that we all haue one self same word of God,  
in that that we all eat of one self same spiri-  
tuall meat, and drinck all of the self same  
spirituall drinke, in that also that we all pre-  
tend as Brethren to one self same inheri-  
tance, whiche is the kingdome of Heauen:  
ought not this inflame vs with true and  
hot loue? Finally, the making of the bread  
and wine of the Supper doth teach vs also  
what vnitie and concord we ought to haue  
one with another, for as we see, that the  
bread is made of many cornes, and yet not  
withstanding afterwards is but one selfe  
same lump of Bread: as we see also that the  
Wine is made of many clusters of grapes,  
and yet after it is made, is but one onely  
wine: in like sort must the Christians whi-  
che are many in them selues: be ioyned to-  
gether thow in loue into one body, which is  
the Church, wherof Iesus Christe ought to  
be the onely hed and leader. But we must  
note that this loue wherunto we are exhorted  
by so many reasons of y<sup>e</sup> Supper, cannot  
be where there is enuy, brawling, contenci-  
ons, rancour, debate & diuision: and therefore  
before we com to the Supper, (whiche is a  
witness of our agrament aswel w<sup>th</sup> Christ  
as with his congregation) if we haue had a  
ny strife and contention with our brethren:

C. iij.

We



## A preparation

8  
 Mat. 5. 23. 44. we must louingly reconcile our selues vnto them. If any man haue offended vs: we must frankly and freely forgive our brethren  
 9  
 Luc 23. 34. | 8 | yea our enemies, as we would that that good God should pardon vs, and as we see how Jesus Christ our Lord hath left vs an example of this loue: when he prayed to God his father for his enemies whiche put him to death, | 9 | as we rede also that S. Stephen did the same. | 10 | Again, we must also mark, that this loue ought to be practised in  
 10  
 Act. 7. 60. all estates. Kings must loue their subiects, they must be Nurces | 11 | of y<sup>e</sup> church of God, louers of comon peace, they must vse their  
 11  
 Esa. 49. 23. people with all moderation and clemency. So likewise must y<sup>e</sup> people hono<sup>r</sup> the king,  
 12.  
 1. Peter. 2. 13. 14. 15. Ro. 13. 2. 3. | 12 | they must pay him their tribute faithfully, they must be obedient to all his Lieutenants and Officers. The Pastour must loue his flock, | 13 | he must watch, take paines, and pray incessantly for it. | 14 | So likewise must the shep loue their pastour, the  
 13  
 Act. 20. 28. 31. 1. Pet. 5. 2. 3. Fathers their children, the Children their  
 14.  
 1. Cor. 12. 13. fathers and Mothers, the Wife the husband, and the Husband the wife, the Maisters their seruants, & the Seruants their maisters, and every one in his calling must indeuer to exercise loue in y<sup>e</sup> vocation wherunto God hath called him. For other wise

## to the Lords Supper.

wise it wilbe impossible for vs to doe our duties faithfull, as wel toward god: as toward men, if the rule of loue doe not guide and gouern vs in all our doings.

### Article. 5.

Necessary obseruations for them that wil come to the Lords table.

**I**n the articles aforesaid, consisteth the true examining of our selues, notwithstanding we must take good heed to these points and notes which folow.

First we haue to note, that we must not cast our heds and bend our bzaines to examine curiously an other mannes life: as many doe, whiche stretch out and scanne so narrowly the blemishes of their Brethren, that they forget their owne. It is to be wished, and we must procure it asmuch as lyeth in vs, that the Church of God may be maintained in puritie, without shew of offence. But for so muche as in this worlde

Corne shall alwaies be mixed with chaffe,  
|1| weeds with whete, |2| good fish with  
bad, |3| Iudas with true Apostles, |4| foolish  
Virgins with wise, |5| yet none of vs must  
be offended therfore, and moreouer let e-  
uery man indeuour to finde that perfection  
in him self, which he desireth to bring into

an

<sup>1</sup> Mat. 3. 12.

<sup>2</sup> Mat. 13. 24.

<sup>3</sup> Mat. 13. 47.

<sup>4</sup> Mat. 10.

<sup>5</sup> Math. 25.

21352a

X.

## *A Preparation*

an other.

Secondly, we must not think that faith, repentance, giuuing of thanks & loue, and other vertues which God requireth of vs, can be perfect heer in this world, for there wil be alwaies in vs, (what regenerate and new bozne so euer we be) some remnants of sinne, of incredulitie, of lacke of repentance, of vnthankfulnesse, and of selfloue, which is directly contrary and opposite, to the true loue of our neighbour. As long as we liue, the flesh |6| wil fight against the Spirite, the Deuill and the Worlde, wil make war against vs as the life of the Patriarches, Prophets and Apostles doe sufficiently witnesse vnto vs, so that euen to the last breath of our life, we shall haue need to craue of our God that he would forgieue vs our sinnes through his sone Iesus Christe.

Notwithstanding so far it is that the imperfections which are in vs should cause vs to drawe back from God and from this holy banquet: that rather (so that we are displeased with our selues for the) they ought to cause vs to come the sooner, to the intent that as poore famished creatures: we might more greedily and with greater desire, receiue Iesus Christe, which is the true Shepherd of our soules.

Thirdly,

6  
Ro. 7. 23.  
& 8. 6, 7.  
Gal. 5. 1.  
1. Pe. 5. 8.



## *to the Lords Supper.*

Thirdly, although it be not required to the worthy coming to the Supper, to haue a perfit faith, perfit repentance, perfit giuing of thanks, perfit loue: yet must they be (notwithstanding) true, and proceed from the hart and from the Spirit. Our faith must not be fained, our repentance must not be counterfeit and painted, as that of Hypocrites: the thanks whiche we giue to God must not come onely from the mouth, neither must we loue our brethren in word only, and not in deed: but let the whole profession of our faith, and christen life, aboue all things be far fro ostentation & hypocrisie, so y we take more paines to be good Christians in deed and before God: then to be so counted and taken before men.

¶ Against them that vwillingly and of set purpose abstain from the holy Supper of the Lord.

### Article. 6.

There are many which do amis in presenting them selues unworthly to the communion: so there are many which do amisse on the contrary side, in that they wil by no meanes come, nor present them selues to this holy banquet. For feare of communicating (as they say) unworthly, and

## *A preparation*

and so consequently to be culpable of the body and blood of Jesus Christ. But let them that so abstain of set purpose from the Lords holy table: knowe that it is no lesse fault vpon an vnthankfulnesse, and contempr, to abstain from the holy and sacred meats which the God presenteth to vs at the Supper: then to receiue it vnworthely, as we see that a Patient which being very sick maketh no account of the receipt and dyet which the Physicion hath prescribed: is no lesse faulty then he which abuseth, or vseth it not competently, as the Physicion hath appointed.

Therefore let not this sort of people flatter them selues, as though by this meanes they could be excused bothe before God and men, seeing that it is a most certain trueth, that so haynous an ingratitude, is in no wise to be admitted, or worthy excuse. For first of all, such men do willingly contemne the commaundement of Jesus Christ, which saith to all his, do this, take ye eat ye.

Secondly they contemne the blessed remembrance of the death and passion of the Sonne of God, who commaundeth all the faithful to celebrate the Supper in remembrance of him.

Thirdly, they contemne the price of their redemption, that is to say, the pretious body  
and

*to the Lords Supper.*

I  
Mat. 22. 7.  
Luc. 14. 22

**Article.7.**

**A**ll Atheists, that is, such as are with  
out God, misbelauers, ignorant of  
God & his word, all heretiques & false pro-  
phets

21352a



## *A preparation.*

phets, all Magicians, Idolaters, and superstitious, whiche are partakers of the tables of Devils, likewise all they which haue but an historicall Faith, all the adherents & ministers of the Romish Antichrist, and they that establissh by any maner (whatsoever) his kingdome, or depend there on, also all they which haue not yelded them selues to the Church of God, and haue not made profession of their Faith, finally all they that customably swere, either by the name of God or by their Faith, and apply it to vaine matters, and causes of no value, all these ought to abstain from the Lords Table, so much as they haue not a true trust in God, without the whiche we can not bee members of Jesus Christe, nor consequently bee apt and meete to receiue life of him, which is the onely hed of the true faithfull.

**O**f them which sin against the second Article of the second preparation which consisteth in Repentance.

*A*l they which liue slanderously, all impenitent and vnthrifts, all contemners of God, of his word and of his holy assemblies, all blasphemers and denyers of the name of God, all despisers of correction and ecclesiastical discipline, they also y haue  
and

## to the Lords Supper.

and frequent ordinarily evil cōpany, which <sup>1</sup>Psal. 1. 1.  
walke in the counsel of the wicked |1| which  
stand in the way of sinners, which sit in the  
seat of the scornful. To be short, they in  
whome appeareth no amendment of life, no  
regeneration, and they that commit hay-  
nous and infamous vices, and such as are  
to be punished by the magistrate, all these,  
after that they are known to be such: ought  
not to be admitted to the supper, and if they  
present them selues vnto it: they ought not  
to be receined, lest that that is holy be giuen  
to Dogs and Swine, |2| to the great disho- <sup>2</sup>Mat. 7. 6.  
nour of God, and slander of his Church.

¶ Of them which sin against the third Ar-  
ticle of the third preparation which  
consisteth in giuing of thanks.

Without true faith and repentance: we  
cannot be meet to set forth the praises of  
God, who will not be prayed by the mouth  
of the wicked, |3| & therfore all Infidels, Igno- <sup>3</sup>Psal. 50. 16.  
rants and impenitent, sin also against this  
Article, and ought not to be receiued to the  
Lords Supper. Also they that are mad or  
fooles, either by nature or some other acci-  
dent. They also which by reason that they  
be vnder age (as little childre) can not shew  
forth the Lords death til he come, are not  
capable

## *A preparation*

capable of the Supper.

Finally, they which by fragilitie, unkindnesse, and contempt, in time of persecution did forsake Gods cause, and renounce the name of our Lord Jesus Christe, ought not also to be admitted thither: vnlesse that they doe first make open confession of their fault, and be reconciled to the Church of God.

¶ Of them which sin against the fourth article of the fourth preparation which consisteth in Loue toward our neighbours.

**T**he disobedient to father and mother, to the magistrate, & to al superiours, the seditious conspiratours, fighters, murderers, and such as bere malice and hatred against their neighbours, they that are caried away with a desire of reuengement, whozemongers, adulterers, incontinent bougerers, drunkards, and gluttons, deceiuers, couetous, thæues, and vsurers, backbiters, mockers, false witnesses, lyers, & common periured persons, and in sum, all they which make an art of the breach of loue toward their neighbours, contained in the second table of the law of God, ought not to be receiued to the Supper. For seeing that the Scripture pronounceth thus, that suche sort  
of



## to the Lords Supper.

of men haue none acquaintance of God, are  
shut out of the kingdome of Heauen, | 4.  
and shall not dwell in the Lords holy moun- <sup>4</sup> Cohe. 5. 9.  
tain: they ought of right to be shut out from Psal. 35.  
these sacred signes, wherby the faithful are  
ioyned to Iesus Christe and made posses-  
sors of eternall life.

¶ Finis.

## A Dialogue of the prepara- tion to the holy Supper of our Lord IESVS CHRISTE.

¶ The Father.



Howe must we be prepared to  
come worthely to the supper of  
our Lord Iesus Christe?

The Childe.

We must examin our selues according  
to the precept of the holy Apostle S. Paule.

F. Wherin consisteth the examination  
of our selues?

C. In two points. First, that we behaue  
our selues as it is meet towarde God, who  
calleth vs to this holy banquet.

Then that we do our dutye to our Bre-  
thren which are called to this holy Table  
with vs.

D.

What

## A preparation

**F.** What is our duty towards God?

**C.** It consisteth principally in three points

**F.** Which are they?

**C.** In faith, repentance & giuing of thāks.

**F.** What is faith?

**C.** It is a certaine assurance that God is our father and Saueour in the name of his Sonne Iesus Christe our Lord.

**F.** This assurance, commeth it of vs?

John. 1.  
John. 17.  
Rom. 10.  
Rom. 8.  
Gala. 4.

**C.** No, for the faithfull are not bozne of flesh, nor blood : neither of the wil of man, but they are bozne of God.

**F.** But what meanes doth God vse to beget vs vnto him, and to giue vs faith?

**C.** His word confirmed in vs by y<sup>e</sup> work of the holy Ghost, who cryeth in our hartes Abba, that is to say, father.

**F.** Is not this faith confirmed and raty-  
fied in vs by the Lords Supper?

**C.** Yes.

**F.** How so?

**C.** First of all in that that Iesus Christe giueth him self vnto vs, promising vs that his body was giuen to death for vs, and that his blood was shed for the remission of our sinnes.

**F.** What more?

**C.** In that that the bread and wine, whi-  
che we take, eate, and drinke, according to  
Gods

## *to the Lords Supper.*

**G**ods institution, teache vs that through faith we take, eate, and drinke the body and blood of Jesus Chyiste, for the nourishment of our soules.

**F.** And those that are Infidels, can they eate the body of Jesus Chyiste, and drinke his blood?

**C.** No, because they haue no true Faith, without which we can not be members of Jesus Chyiste, nor consequently receiue life of him who is the only hed of the faithful.

**F.** What then doe the Infidels whē they receiue the Sacrament of the Supper?

**C.** They eat and drinke their owne damnation, in sted of receiuing the pledges and gages of their saluation. 1. Cor. 11.

**F.** Where must the true faithful seek Jesus Chyiste, to inioy him, and to haue the fruition of him?

**C.** In heauen. For if we be risen again with Chyiste: we must seek the things that Colo. 3. are on hye, where Chyiste is sitting on the right hand of God.

**F.** Is not this the matter that the auncient Bishops vsed in the celebration of the Supper, to say to the people, Sursum corda, that is, lift vp your harts?

**C.** Yes. And therfore the people answered, Habemus ad Dominum. We haue

**D. y.**

**them**



## *A preparation.*

them to the Lord. Now that Jesus Christ is in Heauen and we on earth: how can we be ioined & vnite or made one with him?

C. By faith and by the woꝝk of the holy Ghost, whiche can wel ioyne and knit that that is otherwise seperated by distance of place.

J. What shall we then say of them that seek Jesus Christe in the Elements of the Supper, and say that there is a Transubstantiation of the bread and wine, into the body and blood of Jesus Christe?

C. They erre diuers and sundry waies.

J. How so?

C. First, they speake against thre Articles of our Belæf, that is, that Jesus Christ is ascended vp into Heauen, that he sitteth on the right hand of God, and that he shall not depart from thence til he come to iudge bothe the quick and the dead.

J. What more?

C. By their transubstantiation also they abolish the signe of the Sacrament, that is to say, the bread and the wine, and consequently they abolish the Sacrament of the Supper, which cannot be without the signe.

J. This doctrine of Transubstantiation hath it no other absurdities?

C. Yes, for it giueth holy thing to swine,  
and

## *to the Lords Supper.*

and graunteth, that the Infidels may eat  
Jesus Christe. Moreover it maketh men  
Idolaters, and causeth them to worship the  
Sacrament.

**F.** Say on.

**C.** It maketh also the glorious body of  
Jesus Christe subiect to rotting and filth.

To be short it abolissheth the true humanity  
of the sonne of God, making him an infinit  
body, and such an one as is in all places.

**F.** But hath not Jesus Christe said, that Math. 28.  
he would be with vs vnto the ende of the Math. 18.  
world: and where as two or three should bee  
gathered together in his name, there hee  
would be in the middell of them?

**C.** Yes. But these places must be vn-  
derstood of the presence of his diuinitie, and  
not of his humanitie.

**F.** How canst thou proue that?

**C.** By the witness of Jesus Christe him-  
self (whiche saith) that wee shall alwayes  
haue the poore with vs: but him we shal not John. 12.  
haue alwaies, and S. Peeter saith, the Hea- Act. 3. 21.  
uen must contain Jesus Christe, vntil the  
restoring of all things.

**F.** Therfore thou wilt conclude, that  
although Jesus Christ by his diuinitie, and  
his holy Spirit be alwaies with vs: yet  
notwithstanding touching his humanitie

**D. iij.**

he

## *A preparation*

he can be but in one certain place, that is in Heauen.

Aug. 3.  
Dial. 34.

C. Yea, as S. Augustine also witnesseth saying. Until heauen be ended, the Lord shalbe alwaies on hie. But the trueth of the Lord is also with vs. For his body wherein he was raised: must needs be in one certain place, but his trueth is spread thzoughout.

F. What is the summe of this true faith which seeketh not Iesus Chziste in Earth, but in Heauen?

C. I beleue in God whiche hath created me, I beleue in Iesus Chziste which hath redeemed me from sin, from Satan, from Hel and from death, I beleue also in the holy Ghost, which hath sanctified me.

F. Why saiest thou perticularly, I beleue, and not we beleue?

Hab. 2.  
Rom. 1.  
Gala. 3.  
Heb. 10.

C. Because that euery one must examin him self, and liue by his owne faith, and not by the faith of other men.

F. How must that be don?

C. When we do euery man particularly for him self apply Iesus Chziste vnto him self with all his blessings and riches.

F. What riches are there in Ies<sup>s</sup> Chzist?

C. There is saluation for the lost, life for the dead, trueth for the liers, wisdom for the ignorant, Justice for the sinners, sanctification



## to the Lords Supper.

ification for the impure ones, redemption for the captives.

**If.** Must we therefore by faith apply all these things vnto vs, seeing we are by nature lost, dead, liers, ignorant, sinners, uncleane and captives?

**C.** Yea, for Iesus Christe hath taken vpon him all our miseries and wretchednes, to giue and communicate vnto vs all his blessings and riches, as also in deed they be distributed vnto vs in his holy Supper.

**If.** Let vs now speak of the second parte of our duty towards God, which consisteth in repentance, and first of all what repentance is.

**C.** It is a sorrowfulnes and hatred of euil and a loue of that that is good.

**If.** To be sorry and grieved for our wickednesse, is it not necessary to knowe it?

**C.** Yes.

**If.** How doe we know the euil y is in vs?

**C.** First of all by our beginning for that that is borne of flesh is flesh. Secondly because we transgresse the law of God, which is the rule of all perfection & Justice. Thirdly by the ordinary afflictions, whiche God sendeth vs because of our sinnes.

**If.** Haue we not also the Sacraments a glasse to beholde our sinnes in?

## A preparation

**C.** We haue so. For if we were not sinners: we should haue no need of remission of our finnes in Baptisme. And if we were not in death: it were in vain for vs to come to the Supper, to seek life and saluation in Iesus Christe.

**F.** When we knowe our finnes, ought we not confesse them before God?

Psal. 32. 8

Luc. 18.

**C.** Yes. According to the example of David and the Publican, if we wil be iustified before God.

**F.** Why should we confesse and acknowledge our finnes before God?

**C.** To obtain pardon and full remission, as God is iust and faithful to do it.

**F.** For what end and purpose dooth God pardon vs our finnes?

**C.** For three principall ends.

**F.** What are they?

**C.** First to this end, that we should reconcile our selues to our enemies, secondly, that we should forgive them, thirdly that we should abstain from sinne, and liue to righteousness.

**F.** Is there nothing in the Supper, that exhorteth vs to flee and hate sin?

**C.** Yes, for in that that wee breake the bread of the Supper: it sheweth vs that our finnes did bryse and breake the Sonne of God

## to the Lords Supper.

God with the sorowes of death.

**F.** What foloweth then?

**C.** That we should condemne and defest our sinnes, as the Authoures of the death of the Sonne of God.

**F.** Is it sufficient to abstaine from euill, and not to do good?

**C.** No, for euery tree that bringeth not forth good fruite: is cut down and cast into the fyre. And therfore the naughtie Seruant was cast into vtter darknesse, not because he had wickedly spent his Maisters Talent, but because he vsed it not nor imployed it.

*Math. 3. 10.*

*Mat. 25.*

**F.** It is therfore requisit that euery one according to the talent which he hath receiued of God: do glorify him in that vocation wherunto he is called.

**C.** Yea. If we wil enter as the good seruant, into the ioy of our Maister.

**F.** To do this goodnes, must we not haue knowelledge?

**C.** Yes.

**F.** By what meanes?

**C.** By the law of God, and generally by all the holy Scriptures, whiche shew vnto vs what the good works are, whiche God requireth of vs.

**F.** Are we not exhorted to the Supper,  
to



## *A preparation*

to liue wel?

**C.** Yes that we are. For in that that we are made one with Ies<sup>s</sup> Christe, made flesh of his flesh and bones of his bones, further more in that that we are partakers of his holynesse and innocency: it is to this end, that we should be holy as he is holy.

**F.** What more?

**C.** In that also that we meet and agree in the holy Church, which is the communion of Saints, in that that by the operation and work of the holy Ghost: we call vpon one father which is holy, to be short, in that that we hear his holy word, and receiue his holy Sacraments: it ought also to moue vs to holynesse.

**F.** This holynesse which God requireth of vs, is it perfit in this world?

**C.** No. As the examples of the Saints shew vs. And moreover vnto the last breath of our life, we shall haue alwaies need to aske of God that he would forgive vs our sinnes through his Sonne Iesus Christe.

**F.** And this holynesse which is not perfit, can it please God which is parfit?

**C.** Yea. For so much as by the operation of the holy Ghost, and by faith we obey the commaundements of God by Iesus Christe whiche couereth with the Cloke of his  
righte

## *to the Lords Supper.*

righteousnesse all our wants and imperfections.

**F.** Let vs come to the third parte of our duty towards God.

**C.** We haue said that it consisteth in an acknowledging.

**F.** What acknowledging?

**C.** Of all the benefits which we haue received and receiue daily at the hand of God and espetially of the benefit of redemption by Iesus Christe.

**F.** Is it not for this cause that the auncients called the holy Supper, Eucharistia, that is to say, gratefulnesse, good grace, giuing of thanks?

**C.** It is so.

**F.** Is this acknowledging necessary for all them y are partakers of y Lord's table?

**C.** Yea. As Iesus Christe hath shewed vs an example, and moreover hath commanded vs to celebratc the Supper in remembrance of him.

Math. 26.  
Mark. 14.  
Luc. 22.  
1. Cor. 11.

**F.** What are the conditions of this acknowledging?

**C.** There are foure principall.

**F.** Which are the two first?

**C.** First it ought to be giuen to one onely God, by his only Sonne Iesus Christe. Secondly it ought not to be giuen not onely by mouth

## *A Preparation*

mouth, but also by hart.

**Jf.** Doth it folowe heereby that all they which call vpon Saints & giue not thanks for their saluation to one onely God by his Sonne Iesus Chriſte, are gilty?

**C.** Yea. And they also erre which are Hypocrites, praying in an vnknowne tongue, honouring God onely with their lips; and not with their harts.

**Jf.** Tel me the two last conditions of the acknowledging.

**C.** That is, it ought to bee don at all times, that is to say, as wel in aduersitie: as in prosperitie. To be short, it ought to be practised not onely priuately: but also publickely, and in the middest of the congregation of the faithful.

**Jf.** Seeing that we haue spoken inough of our duty towards God: let vs now speak of our duty towards our neighbour,

**C.** It consisteth in true Charitie and brotherly vnitie, whiche do necessarily folowe faith and the true seruice of God.

**Jf.** What is y<sup>e</sup> true forme & rule of charity?

**C.** That we loue our neighbours as our selues, or that we loue one an other, euen as Chriſte loued vs.

**Jf.** How did Chriſte loue vs?

**C.** He loued vs when wee were his enemies,



## *to the Lords Supper.*

myes and when we were wicked and abominable before God.

**J.** Haue we not here in an example to loue our enemies, although they be wicked and naught?

**C.** Yes. For in this part we must be agreeable to y<sup>e</sup> image of our hed, Iesus Christe.

**J.** And this loue wherewithall Christe loued vs, was it fained? or did it continue but for a time?

**C.** No, for he loued vs not in word only: but in deed. He loued vs not only for a time but euen to the end, vnto death, euen to the shedding of his pretious blood for vs.

**J.** And ought we not to follow him here in?

**C.** Yes. To eschew all dissembling & inconstancy, whē soeuer we debate of louing our brethren and shewing our loue by deed.

**J.** Beside the example of Christe, are we not exhorted to this true loue in y<sup>e</sup> Supper?

**C.** Yes.

**J.** By what reasons?

**C.** First, in that that we do all communicate together at the Supper, that we eat of the self same meate, that we call vpon one self same Father, y<sup>e</sup> we haue one self same hed Iesus Christe, that we are all quickened by his holy spirit, it ought to stir vs vp to true loue and Brotherly charitie.

**What**

## *A preparation*

**F.** What more?

**C.** The making of the bread and wine of the Supper ought to exhort vs also vnto it.

**F.** How so?

**C.** Because that euen as the Bread is made of many cornes, which are unite together in one lump of Bread, and as the Wine is made of many clusters of grapes which are afterwarde put together in one licour: so must the Christians, whiche are many in them selues: be ioyned together by loue in one self same body, whiche is the churche of God.

**F.** This loue which we are exhorted vnto by so many reasons in the Supper, can it be in them whiche bere malice and hatred one against an other?

**C.** No. And therfore we must forget all iniuries and reconcile our selues to them which haue offended vs, and forgiue them with all our hart euen as wee would that God should forgiue vs.

**F.** May we conclude by all that hath been heertofoze spoken, that such as doe not their duty aswel towarde God as towarde their neighbour, ought not to be receyued to the Supper?

**C.** Yea, and therfore the true minister of Iesus Christe must take good heed that hee giue

*to the Lords Supper.*

giue not that that is holy to such as are openly known to be Dogs and Swine.

**¶** The father of all mercy defend vs in such sort through his holy spirit, with faith and repentance, that we may publish his praises with a sincere affection, and loue our neighbours, as Jesus Ch:iste hath loued vs, that we come not to his holy Table to our damnation, as Infidels and impenitents doe, but rather to our saluation, being assured that we inioy as truely eternall life with all riches and treasures which are in Jesus Ch:iste: as we inioy the Elements whiche he appointed vs for infallible

Witnesses of euerlasting life, in

the same his welbeloued

Sonne Jesus Ch:iste

our **L O R D.**

**C.** So be

it.

**FINIS.**

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